

THE 1163. a. 29
FEMALES
Legacy.

Containing,
Divine P O E M S,
On Several Choice
SUBJECTS.

Commended to all Godly Women.

PSALM XLV. I.
*My Heart is Inditing a Good
Matter.*

Written by
Mrs. AMETHATWARD
Of Limmington.

L O N D O N,
Printed by Benj. Harris, in great East-
cheap, for the Author. 1699.

46
9 4
7 168



A
PANEGYRICK
In PRAISE of the
AUTHOR

[I.]

WELL Done, Poetick Soul,
Let Envy Rage,
And (big with Critick's Poyson) fret it's fill,
To see thy Lines, drawn with a loftier Quill,
Than ever came
From feign'd Parnassus's Hill,
Which does Presage,
Thy Heav'n-inrolled Name,
Shall be Transmitted down to everlasting Fame!

[II.]

Indeed, thy Time's well spent,
In teaching all
To improve their Talents in an Age that grows
So Paganiz'd, as Man's ashamed to own
His

His Lord and King,
When as he plainly sees,
The World's vast Ball,
And all that is therein,
[Except's Ingrateful Self] acknowledges the thing.

[III.]

A Christ, [with some] is now
Of no Effect !
Aloof such Moralists, with all their Train,
Who'll all be Damn'd, unless they're Born again !
Can Men, by Works,
Think ever to Obtain
(At least, expect)
Salvation for their Spirits,
When they invalid both their Saviour's Blood and
(Merits ?

[IV.]

If Carpers do Despise
This Work, because
One of the fairer Sex it was that Pen'd it,
Let 'em Consult their Alcherons to mend it ;
For, sure what's in't,
Compels me to Defend it :
But if some Flaws,
Those Criticks chance to 'spy,
I am the Person who'll Protect her Poetry.

B. H.

The Contents of the following Poems.

O N Adam in Paradise, and Fallen.	page 1
A Poem between Moses, Sinner, & Christ.	p. 3
A Meditation on the Song of Solomon	p. 21
The impotent man at the Pool of Bethesda,	p. 24.
A Dialogue between Christ and a Young man,	p. 26
A meditation on the 25th of Matthew.	p. 33.
The Author's Request.	p 39
On Luke the 19th.	p. 40
On the 9th, 10th, and 11th of Exodus.	p. 45
On Solomon's Temple.	p. 53
On Christ's Ancient Vine-yard.	p. 56
A Dialogue between Christ and a Soul.	p. 60
The Author's Request to God, &c.	p. 66
On the Day of Judgment,	p. 68
A meditation on the 5th of Luke.	p. 69
Upon New-Year's-Day, 1699.	p. 71
A Dialogue between the Holy Spirit & Soul,	p. 73
Between Death, and a carnal secure Sinner,	p 76
Between Death, and a Soul which fears it not,	p 79
A Dialogue between Christ and a Believer.	p. 81
The Author's Belief, &c.	p 86
A Spiritual meditation upon a Bee	p 87
An Hymn on mortality,	p 89
A Caution to the Female Sex,	p 91
A Dialogue between the Word of God, and Care- less Women, Isaiah, 39, 2.	p 92
A meditation on the Deceitfulness of the World, and the Vanity of man's craving heart,	p 94

The Author on her weak P O E M S.

GO, little Book, and take thy Rounds,
And if thou meet'st with Angry Frowns,
Then Blame thy Author; and her Quill,
For having of so little Skill.

But do not Blame her over much,
Because that she is one of such
Which counted is the weaker Sex,
And wanteth Skill thee to correct.
Kind Reader, though these Lines are few,
I pray do not them scorn to view.

A Word of Advice to the Female Sex.

COME, Female-Sex, and Labour now apace,
And do not spend away your Day of Grace:
Our Souls let's value at a higher Rate,
And look about us, e'er it be too late.

For, Time being past, cannot recalled be,
As by Experience daily we may see;
For as the Tree doth fall, so it shall Iye,
And so remain to all Eternity,

We do not know how soon there may appear
A Famine of God's blessed Word, most dear;
And that we may be forced for to fly
From Sea to Sea, after it's sweet Supply.

And

And yet there is another thing to fear,
We know not when to us Death will draw near,
And with a Stroke may send us hence away,
And suffer us no longer here to stay.

This juggling World hath us all round beset,
And she has spread out wide her charming Net,
Therefore let us be watchful, and take care,
That so we may escape her 'chanting Snare.

*A few Meditations on the glorious
Attributes of G.O.D.*

GOD's Attribute of Goodness is most great,
And he in Goodness is a God compleat ;
There is no Man nor Angel doth it know,
It is a Fountain that doth Over-flow.

God's Attribute of Love, it hath no end,
It doth above all other Love transcend ;
There is no Man nor Angel doth it know,
It is a Fountain which doth Over-flow.

God's Attribute of Mercy is so pure,
That now, and ever, still it will endure :
No Man, or Angel, never can it know,
It is a Fountain which doth Over-flow.

God's Attribute of Glory is so Bright,
That it doth Dazle all Beholder's Sight ;
It is a Glory which doth so prevail,
The very Angels doth their Faces Vail.

God's Attribute of Knowledge is so high;
That he did Know, from all Eternity,
Adam would Fall, with his Posterity,
And so involve themselves in Misery.

God's Attribute of Wisdom, as we read,
By it the Heav'ns, and the Earth was made;
It is a Mystery which is so high,
The Angels they desire therein to pry.

God's Attribute of Justice none can let,
When he upon his Judgment-Seat shall sit,
To execute his Judgments Righteously,
'Twill make the Guilty Sinner loud to Cry.

*To speak of all God's Attributes,
it is for me too high
Which am an empty, barren Soul,
both withered and dry.*

I Empty am, Lord, Fill me with thy Grace,
And Barren too, here in my Spiritual Race:
Wither'd and Dry, thou know'st I am, O Lord,
Therefore to me thy Saving Grace afford.

THE

T H E

F E M A L E S

Legacy,

I. *A Meditation on Adam in Paradise, and Fallen.*

1 **T**H E Scripture doth declare to us,
the Mercy, Love, and Grace,
That God from all Eternity
upon mankind did place.

2 *Adam* he made a little lower
than Angels in degree,
And also gave to him a power,
with great Felicity.

3 All Creatures in the spacious World,
of him did stand in fear,
And *Adam* had with them no trouble,
for he was void of care.

B

4. All

The Females Legacy,

- 4 All living Substance in the world,
this Princely Man did see,
And whatsoever that he would,
their Names must called be.
- 5 And when the Lord did *Adam* place
in Paradise upright,
Oh then the Devil he did rage,
with all his wrath and spight.
- 6 And then he did purpose to have
him Captive at his Will,
And for to make of him his Slave,
did try his Hellish Skill.
- 7 At length into his wicked Claws
he got this famous Creature,
And made him for to break the Laws
of his own Precious maker.
- 8 And when that he had broke the Law
of his most blessed Guide,
Oh then he soon did run away,
and from the Lord did hide:
- 9 Unto the Fig-leaves he did go,
to shroud himself withall,
Though he did hear the Voice of God,
within the Garden call.
- 10 And when the mighty God did see,
that man was quite undone,
Immediately he did reveal
the Covenant with his Son.
- 11 My Son, he shall my Justice 'swage,
which burneth doth so hot

Against poor, wretched, fallen man;
his Sin shall be forgot.

12 Most willingly did Christ comply,
in room of man to stand,
And so would fully satisfy
what Justice should demand.

13 Give Glory to this gracious God,
praise ye his Name on high,
Which did not leave poor, fallen Man,
in Hell and Misery.

II. *A Dialogue between Moses, an Awakened Sinner, and JESUS CHRIST.*

Sinner.

1 **O**H that I could by Faith mount up on high,
And on that splendid City fix mine Eye,
Where my Creator sits in Glory bright,
In presence of his Saints with great delight!

2 But while I wander in this Wilderness,
Surrounded here with Trouble, more or less,
And sinful Nature doth me so surprize,
I cannot keep Faith up in Exercise.

B 2

3 Some-

3 Sometimes when I go to the Throne of Grace,
The Lord doth seem from me to hide his Face,
Then I am dead, and dead returns again,
Which fills my Soul with Horror, Grief and Pain.

4 Likewise, my Heart it hath a Door, I find,
That lets in evil Thoughts into my mind;
Which makes my tim'rous Soul for to lament,
And fills me here with Wo and Discontent.

5 In-born Corruptions are in me most rife,
With me those Enemies they are at strife,
Moreover in this Wilderness doth go,
My furious Enemy, and potent Foe.

6 He runs, and goes and hurries, night and day,
To hunt, and take my Soul, to make't his prey,
And, Lyon-like, he after me doth follow,
And frights me with the Eccho of his Hollow.

7 O which way shall I go? where shall I run,
That so I may this fiery Dragon shun?
For if he doth but catch me in his Paws,
He then will me devour with his Jaws.

8 If that I could a Counsellor but find,
For to impart to him my troubled mind,
And if he in good Counsel have but Skill,
I will it take, let it be what it will.

9 Perhaps he may a way for me find out,
To ease me of my Trouble, Fear, and Doubt.
I know that *Moses* is both grave and wise,
I'll go to him, and hear what he'll advise:

10 But if I should my grief to him impart,
And he do no way ease me of my Smart,

A Divine Poem.

5

I fear I shall go with a troubled Heart;
Until I do this mortal life depart.

11 *Moses* I come, with weeping Tears to thee,
Hoping some Comfort thou wilt give to me;
And that thou wilt unto me now declare,
Which way I shall escape this Hunter's Snare.

Moses.

(Tears,
12 Come cease thy sad complaint, and mournful
And do not so possess thy Soul with fears,
I'll tell thee where thou may'st some comfort find,
If thou unto good Counsel art inclin'd.

13 Here is a Mountain in this Wilderness,
Where thou might'st go thy self for to refresh,
And there may hide from thy great Enemies,
That over thee they may not Tyranize.

14 'Tis call'd mount *Sinai*, where the Law was gi-
If wholly kept, 'twill carry Souls to Heaven (ven,
Keep thou this Law, 'twill save thee from all evil,
'Twill keep thee from the World, the Flesh and
(Divel.

Sinner.

15 I pray tell me what is Contain'd therein,
That I with speed to keep it may begin,
For here I have but little time to stay,
Therefore I would make progress in my way;

16 For I unto this Law a Stranger am,
Therefore to me do thou relate the same;
I may it keep before my Life doth end,
And I will count thee for my dearest Friend.

6 *The Females Legacy,*

17. For I am weary of this Wilderness,
And fain would blessed Canaan's Land possess,
This Wilderness is full of Pits and Bryers,
And often here my weary Soul it tires.

Moses.

I. Command.

18 There is but One True, living G O D you know,
And that the Scripture plainly doth it show,
And thou must have no other gods but He,
Therefore beware of his Omniscieny.

II. Command.

19 Unto thy self no graven Image make,
Lest that the Lord he do thee quite forsake;
For if this way thou dost him once provoke,
His Jealousie against thee hot will smoke.

20 If unto any thing he likened be,
'Twill be beneath his glorious Effency,
Therefore do thou beware of such a thing,
For it will thee into Perdition bring.

III. Command.

21 God's sacred Name thou must not take in vain,
Beware of that, lest guilty thou remain,
Nor speak of it without due Reverence,
But thou must strive God's Name for to advance.

IV. Command.

22 The Sabbath-day thou must keep Holy too,
And thou in it no manner of work must do;
No evil Thought must enter in thy Heart,
For then thou dost the Sabbath-day pervert.

23 Nor in thy House no Fire thou must make,
For then thou dost the holy Sabbath break;
And in breaking one thou art guilty of the whole,
Which will bring Reprobation on thy Soul.

V. Command.

24 Thy Parents thou must Honour and Obey,
The Lord's Command expressly doth it say,
Lest he doth cut thee down from off the Earth,
And make thee like to an untimely Birth.

VI. Command.

25 Thou must not Kill, that is a Crying Sin,
And on thy Soul God's Vengeance it will bring;
For Vengeance will pursue the bloody Man,
And find him out, do all that e'er he can.

VII. Command.

26 Adultery also, thou must not commit,
Lest God another day Judge thee for it,
Nor in thy Heart must not conceive a Lust,
For after Death thou then to Judgment must.

VIII. Command.

27 Thou must not Steal, nor from thy Neighbor take,
Lest that thou dost thy guilty Conscience make,
When on thy Death-bed then aloud to cry,
For Stealing to relieve thy Poverty.

IX. Command.

28 Against thy Neighbour no false Witness bear,
For then the Devil has thee in his Snare.
And if thou dost long time continue there,
Thy Soul will filled be with dismal fear.

X. Com-

X. Command.

29 None of thy Neighbors Goods thou must not covet
Nor in thy Heart desire nothing of it ;
Because 'tis counted for Idolatry,
And God doth see with his Omniscient Eye.

30 Thy Covetous Heart, and thy Desires too,
And at the last will fill thy Soul with Woe,
'Cause thou hast made an Idol unto thee,
Which is forbid, as plainly thou may'st see.

31 Another thing I do declare to thee,
In Genesis the third, as thou may'st see :
Thy first Parents did Eat Forbidden-fruit ;
And that's the cause thy bonds are put in Suit.

32 When Adam broke God's positive command ;
A perfect Man no longer could he stand ;
For the Ten Precepts he did break withall,
Which makes thee guilty of the breach of all.

33 That positive Command which Adam broke
Has laid upon thee this most heavy Stroke :
This is a Debt the Law will on thee lay,
And thou this Debt must to a Farthing pay.

34 And if thou hast not wherewith to defend,
The Law will quickly thee to Prison send
Unless that thou a surety does get,
To rescue thee, and pay thy dang'rous Debt.

Sinner.

35 Thou for this honour'd counsel I do thank ;
But it hath brought me to the very brink

Of

Of deep Dispair, 'cause it I cannot take,
Though I did such a solemn Promise make.

36 If I do break but one of God's commands,
Then of the rest thou say'st I guilty stands;
And I became a Debter to them all
When as I did in my first Parents fall.

37 I thought but for the Ten I was a Debter,
But now I see and understand it better :
Upon my Score I owe full for Eleven,
And this great debt will keep me out of Heaven.

38 'Twas *Eve* and *Adam* brought Sin-Original,
When they that great command did break and Fall
That makes me stand a naked criminal,
Nothing but Fig-leagues me to cloath withal.

39 It was for Fruit of the Forbidden-Tree,
And that great debt imputed is to me ;
But I am Poor, this debt I cannot pay,
Therefore I must Sequest without delay.

Moses.

40 Hold, do not think this way thy self to flatter,
Sequestring will not serve in this great matter ;
Thou must a Surety get out of Hand,
To pay this debt and cancel thy black bond.

41. A bare Confession, Soul ! will never do,
It will but bring upon thee greater woe ;
For thou dost owe a very grievous debt,
Therefore thy self do not befool nor cheat.

Sinner.

*The Females Legacy.**Sinner.*

42 Ah where's the Surety will undertake
For me a Bond-Slave, Free again to make ;
The Fame of such a thing so Loud will Thunder,
That it will be the Universe's wonder.

43 Alas, and woe is me, I do lament :
Oh, whether shall I go my grief to vent :
I for my debt was troubled long before ;
But now I am afflicted ten times more.

44 Canst thou no other way for me find out,
To ease me of my trouble, fear, and doubt :
If there's no other way my debts to pay,
I fear that I must in a Prison lye.

Moses.

45 There is no other way that I can see
Whereby thou must from Prison be set free,
Unless thou hast a worthy Surety
To Stop the Law and Justice satisfy.

Sinner.

46 Dear Courtfellow, I humbly of thee crave,
Tell me where I this Surety may have,
That I may hasten to him speedily,
And in a loathsome Prison may not lye.

Moses.

47 There is a Prince of Fame and Royal blood
Which takes delight always in doing good :
He is the highest that was ever Born,
And yet thy Poverty he will not scorn,

Sinner

Sinner.

48 If I unto this Royal Prince should go,
I have no Present on him to bestow :
The very truth unto thee I do show,
It is with me so very poor and low.
Had I a noble Present in my Hand,
I could the bolder then before him stand.

Moses.

49 Mention this thing no more but take good heed,
For of a Present he has got no need ;
And they that bring it he will not come near ;
They do but cast themselves into a Snare.

50 The Heavens and the Earth are all his own,
And he beholden can be unto none :
He will except no Present thou canst bring,
Unless it be a broken Heart for Sin.

51 Then get a contrite Heart I thee advise ;
For such a Present he will not despise ;
He matters not whether they be high or low ;
The *Jew*, the *Greek*, the *Barbarian* also.

52 He kindly doth receive it of all Men
And Women too, which brings it unto him ;
The Rich, the Poor, the Halt, the Blind, and Lame,
That ever to him with this Present came.

53 The Learned and the Unlearned beside ;
He never did this Present yet deride ;
The Noble, and Ignoble, Bond, and Free ;
The King, and Begger is alike to He.

54 He

54 He is a mighty Prince of high Renown,
And worthy is to wear the greatest Crown;
He is a glorious One, of noble Birth;
And thou a broken Potsherd of the Earth.

55 Go now with speed, and lay thy self down low,
And unto him thy sad condition show;
For he a Surety will be compleat,
To all that come and lye low at his Feet.

Sinner.

56 He's all divine, I nothing of it doubt;
But where shall I go for to find him out:
If I did know where he doth keep his Court,
I unto him am willing to resort.

Moses.

57 He keeps his Court in new *Jernsalem*;
If thou art willing to resort to him,
Go often to the Foot-stool of his Grace,
And there, by Faith, thou may'st behold his Face
58 Upon his Mercy-seat thou may'st him see;
For there he always doth delight to be;
And both his hands are full of Pardons free;
Run now with speed, he holds one forth to thee.

*The Heavy-laden Sinner making its address from
the Law, to Jesus. Gal. 3. 24. Wherefore
the Law was our School-master to bring us
unto Christ.*

59 My Lord and King, on me some pitty take,
And do this thing for thy great Mercy's sake:
Forgive

Forgive the Punishment due unto me,
And save me from eternal Misery.

60 I do confess I am a Sinner vile,
And I do not deserve of thee one smile :
Therefore I humbly lye down at thy Feet,
And there to Perish, if thou think't it meet.

CHRIST.

61 *Whence cometh this most sad and grievous cry?*
Sinner.

From one which now Lord, at thy Feet doth lye.
A Heavy-laden Sinner, full of grief,
Which now is come to thee for some relief.

CHRIST.

62 Poor wretched Soul, who sent thee unto me
That thou dost thus implore my Majesty.

Sinner.

63 *Moses*, a faithful Servant, Lord, of thine,
And first he sent me to the *Law* divine ;
But when he did my sad condition know,
He said the *Law* would me no favour show.

CHRIST.

64 What, would the *Law* no comfort yield to thee ;
Nor give a clear discharge and set thee free ?

Sinner.

65 No Lord, it is a holy righteous *Law*,
Which makes all such as I am stand in awe :

C

There-

Therefore to go to it I do not dare,
It wounds and drowns and drives me to despair
And I alas, can have no comfort there.

CHRIST.

66 Come grieved Soul, which in despair art
Oh, turn again, that is a Sin profund : (droun'd,
Come unto me, and I will thee advise ;
For I am nigh to hear poor Sinners cryes.

67 Look in *God's word*, and thou mayst clearly see
I did a ranfome dearly pay for thee :
Thou art the purchase of my precious Blood,
As thou mayst find in God's most holy Word.

68 My Father's Justice I did satisfy,
When I upon the bloody Cross did die ;
And all thy debt the *Lam* doth now demand,
When on the Cross I paid it out of hand.

69 Therefore, by Faith, do thou cleave fast to me
For I am now, a Surety for thee ;
And while thou art in this dark Wilderness,
I will be unto thee a strong defence.

70 And when thy Enemies do strive to foil thee,
I will be nigh, with Armour for to Shield thee.

Sinner.

71 Ah, happy News, I have a Surety ;
But woe alas, here lyes my Misery,
If I should wander out of the right way ;
A guide I stand in need of every day.

Christ

CHRIST.

72 God's Holy-Spirit, he will be thy guide ;
Therefore do thou walk close up to his side :
He Pen'd the Scripture to be thy director,
And I my self will be thy great Protector.

73 The Holy-Spirit, and God's Holy Word
(For thy defence) is like a two-edg'd Sword,
Which will put thy great Enemies to flight,
If thou hast but the Skill to use it right.

74 God doth afford his Armour great and strong,
For unto Warr'ers it doth still belong ;
Such Warr'ers that will fight against Hell's crew
And keep the Battle always in pursue.

75 Such Warr'ers as doth often Face about
To give their inborn Sin a total rout.
Come put on God's strong Armour all compleat
And then the Tyrant thou wilt quickly beat.

76 Thou must begirt about thy Loins with Truth
A Girdle glorious to be worn in Youth :
Thy Brest-plate must be of my Righteousness,
Or else my Kingdom thou canst not Possess.

77 Thy Feet be'ng shod with Gospel preparation.
Thou'lt seek for Peace and tidings of Salvation
Be sure to take the Shield of Faith also ;
For through this howling Desert thou must go,

78 And if thou meet thy Enemy by and by,
His fiery Darts at thee he will let fly ;
But thro' the Shield of Faith they cannot enter ;
They will return again unto the center.

79 The Helmet of Salvation thou must hold ;
And with the Spirit's Sword thou must be bold ;
Then fight and skirmish often with thy Sin,
And never leave till thou the field dost win.

80 And do not vex me with thy cursed Sin,
Since I for thee a Surety have been :
Remember I from Prison thee reliev'd,
And do not thou my Holy-Spirit grieve.

81 See in presumptuous Sins thou dost not dwell,
And think that all things now with thee is well,
Because for thee I did the *Law* revoke,
And kept thee from the heavy dreadful stroke

82 Of God's offended Justice which did rage
Against thy Sin, and would with thee ingage.

Sinner.

83 My Lord before thee here I trembling stand,
I willing am to be at thy command :
Oh Lord, if thou but Strength wilt give to me,
Under thy Banner I will fight for thee.

84 Against Presumption I will stoutly fight,
And strive my inborn Sin to put to flight ;
This I must do by thy Almighty hand ;
For I am weak, I can't the Battle stand.

85 Thou know'st, O Lord, I am but dust and clay,
Therefore set thou the Battle in array,
And wield thy Sword, and win the Field for me,
And all the Glory I will give to thee.

Christ.

CHRIST:

86 Poor Sinner now thou art come unto me,
I'll tell in part what I have done for thee ;
I and my Father made both Heav'n and Earth ;
We gave all Living, Substance, Life, and Breath.

87 But some of the created Angels fell,
And then my Father threw them down to Hell ;
Then all Mankind fell in Rebellion too,
And made themselves Heirs of eternal Woe.

88 Then I stept in, Mankind for to Reprieve,
Even all such which in me shall believe ;
The fallen Angels I did them pass by,
And left them in Eternal misery.

89 But after this it was my Pleasure then
That I would come and Live with sinful Men ;
I came unto my own, my own refus'd me,
And more then that they greatly did abuse me.

90 When I was Born, and of a Virgin pure,
I did some hardship quickly then endure ;
As soon as I was taken from the Womb,
Was in a Manger laid, for want of Room.

91 This was the manner of my noble Birth,
Although I was then Lord of all the Earth ;
Then bloody *Herod* try'd his hellish Skill,
In order to fulfil his bloody Will.

92 He sent forth Tyrants poor young Babes to slay,
In hopes to shed my innocent blood that way ;
But God their Tragedy did soon prevent,
Me and my Mother into *Egypt* sent.

93 When I was grown in stature of a Man,
I then did go up to *Jerusalem*
To Preach my holy Gospel to the *Jews*,
But they my holy Gospel did refuse.

94 I laboured among them Night and Day.
And all to turn their Faces *Sion* way :
I healed all the Sick, and all the *Lame*,
And pitt'y'd all that ever to me came ,

95 The meanest of them I did not deride ;
But yet for all they could me not abide :
I made the Dumb to speak, the Deaf to hear,
The Blind to see, as plainly did appear :

96 Yet still they did revile me at their Will,
And so took Counsel how they might me kill ;
They hired *Judas* me for to betray,
In hast to send me from the Earth away ;

97 And *Thirty Silver Pieces* they did give,
Because that I no longer here should live ;
Then *Judas* he betray'd me with a Kiss ;
No treachery was ever like to this !

98 But when the hour was come, as I had said,
And not till then, I could not be betray'd,
I bound was led unto the *Judgment-hall*,
And then on me those Rebels they did fall.

99 Then unto *Pontius Pilate* I was brought,
And there accused, but it was for nought ;
Though I always was doing of them good,
Yet still they long'd and thirsted for my blood,

100 When *Pontius Pilate* sought to set me free,
Mine Enemies then they did all agree :

Of *Barrabas* they would not be deny'd ;
But as for me, I must be Crucify'd.

101 Though I no evil ever did to them ;
But yet they cry'd away, away with him,
It was their custom always at the Feast,
A Prisoner should be to them releast.

102 They did desire *Barrabas* for them ;
But as for me they said, away with him ;
Then very fast they bound me with their hands
And then they smote me with their cruel hands
They spit upon my Face, and did not spare ;
And from my Cheeks they palled off the hair.

103 My Body also sore they buffeted ;
And with a Reed they smote me on the head ;
Above all Men, my Visage it was mar'd,
They did me crucify so cruel hard.

104 I was derided with their mocks and scorns ;
And I was crowned with a Crown of Thorns ;
Also they gave me Vinegar and Gall ;
And made me wear a Purple Robe withal.

105 My Hands and Feet was nailed to a Tree ;
A death which they appointed had for me :
My tender Side they pierced with a Spear ;
And then came forth both blood and water clear.

106 God's dreadful Cup of Justice I did drink ;
'Twas very bitter, yet I did not shrink ;
I drank the dregs fill'd up unto the brim,
Because thou should'st in endless pleasure swim.

107 The Cup of Justice was so very hot,
It caused me to sweat a bloody Sweat ;

Like

Like drops of Blood falling down to the ground
On no Man yet the like was ever found :

108 And when that *I* had overcome my smart,
My Raiment then amongst them they did part ;
The Soldiers they did likewise all agree,
That they would cast Lots on my Vestery.

109 My Body from the Cross was taken dead
And in a new Sepulchre buried,
Where never Man was ever laid before ;
Also a Seal was set upon the Door.

110 But when *I* had lain in the Grave three days,
By my Almighty Power *I* did raise
The self same Body which hung on the Tree ;
Here be the Wounds the *Jews* then gave to me :
I suffer'd all this grief and pain for thee,
And yet thou art now welcome unto me.

Sinner.

111 Oh boundless Love ! oh Love beyond degree
My Lord and Saviour's Reconcil'd to me !
Ye blessed Angels, Heavens glorious Quire,
Here is a Love for you all to admire.

112 Here is a Love, a matchless Love indeed ;
Ye Saints on Earth, be all astonished ;
For there is now no other Love but this
Can bring your Souls to endless Happiness.

*A Meditation composéd into Verse, on the
Song of Solomon, where Christ is set-
ting forth the beauty of his Church, and
the Church setting forth Christ's Ex-
cellency.*

Christ.

1 **O** Who is She that looketh forth so soon,
Clear as the morning fairer than the moon?
It is my Spouse, my Sister and my Dove,
And it is She on whom *I* set my Love.

2 My Dove, my Undeiled is alone ;
She is her *Mother's* choice, and only one ;
For there is none that can with her compare,
And *I* will take of her a tender care.

3 My Love come unto me now *I* invite ;
For *I* in thee do take a great delight ;
Thou art most White, and like the Chrystal fair,
Thy Beauty *I* upon my heart do bear.

4 Thine Eyes compared is unto the dove,
And for to look on them *I* dearly love,
And 'specially when thou dost cast them up
To look on me in a well-grounded hope.

5 Thy Cheeks are very comely for to see,
Like rows of Jewels they appear to be :
Thou art most comely too in each degree
When thou by Faith dost look up unto me,

6 Thy

6 Thy Temple-locks are lovely to be seen :
 Thy comely Speech doth render thee a Queen ;
 When thou approchest humbly unto me,
 And by Repentance crave a pardon free.

7 Thy Lips are like a thred of Scarlet-silk ;
 Thy Neck like to a stately *Tower* built ;
 One Chain of thy white Neck has ravish't me ;
 For thou art fair, and hast no spot in thee.

8 Thy comely Eye doth overcome me so,
It makes my Majesty to stoop so low
 As to place on thee my endeared Love,
 And I again will never it remove.

The Church setting forth Christ's Excellency.

9 *My Well-beloved* is the Prince of Peace,
 And I do long to see his comely Face ;
 He's white and ruddy like the Diamond fair ;
 There is no beauty can with him compare.

10 His eyes are as the eyes of doves compleat ;
 His Cheeks are as a Bed of Spices sweet ;
 His Lips like Lillies dropping down sweet myrrh,
 No fragrant Flower can with it compare.

11 His Countenance it is as *Lebanon*,
 And excellent above the Sons of men :
 Oh all ye Daughters of *Jerusalem*,
 This is my Well beloved honour him.

This is my Well-beloved, and my Friend,
 Ye Daughters see you do on him attend ;
 And he is cloathed in a glorious dress ;
 On him he has a Robe of Righteousness :

13 His Robe is white, and reacheth to the ground,
And in his Robe his glory doth abound :

See here's a *Jasper*, and a *Saphire* clear,
Most lovely it upon him doth appear.

14 A *Chalcedony* and an *Emerald*,
It is a pleasant sight for to behold :

See here's a *Sardius* and a *Chrysolite*;
Enough to dazle all beholders sight.

15 Here is a *Sardonix*, and now look there,
A *Beril*, and a *Tophaz* doth appear :

Look here's a *Crysolophrasus* with the rest,
Also the *Jacinth*, and the *Amethyst*;

16 Which makes me sick of love for my sweet
And pained till I am removed hence ; (Prince,
For love I find it is as strong as Death,
And Jealousie it burneth up my breath.

17 Oh set me as a Seal upon thy heart,
And never let my love from thee depart :

Ye Daughters of *Jerusalem* be kind,
And if you do my well beloved find,
I pray do you declare that it is I
Am sick of Love for him, and like to die.

18 He is the sweetest Rose of *Sharon's* field ;
Oh come and taste the sweetness he doth yield !
He is the Lilly of the Valley fair,
Also he is the bright and morning Star.

A Meditation on the impotent Mans waiting at the Pool of Bethesda. John 5.

1 **T**Here was a Pool once at *Jerusalem*
 Called *Bethesda* by its proper name ;
 Also five Porches^r there was standing by
 Wherein the With^red, Blind, and Halt did lye;

2 For the diseased People thither came,
 Because the Waters had so great a Fame ;
 But that which made the Waters for to heal,
 It was an Angel sent for to reveal

3 The Power of the great Physician high,
 When as the People at the Pool did lye ;
 For at a certain time an Angel did
 Come down, and so the Water troubled

4 Then whosoever stept into the Pool,
 Was cured and perfectly made whole :
 A certain man with an Infirmitie
 Thirty eight years, did at *Bethesda* lye,

5 Waiting the moving of the Waters then,
 And he long time had there a waiting been :
 Our blessed Saviour thither did draw nigh,
 And on the poor Impotent cast his Eye.

6 But the impotent man did not espy
 It was the great Physician standing by :
 When Jesus saw him lye, and knew that he
 Long time had been in great extremity ;

7 He said to him wilt thou be now made whole,
Because he did his misery condole :

8 The poor Impotent answered him, Sir !
I have no Friend (when as the Waters stir)

9 Will lend a hand and help to put me in,
Though I long time have here a waiting been ;
But while I coming am down to the Pool,
Another steppeth in, and is made whole.

10 Our blessed Lord said to the man, arise,
Take up thy Bed before beholders eyes ;
The man he was immediately made whole ;
None could the great Physician then controul.

The Author's Reflection.

10 *This is an Emblem of my Misery,
Here I a poor impotent one doth lye,
Waiting the moving of the Waters clear,
I mean the Spirit of my Saviour dear.*

11 *My Soul, which is the chiefest part of me,
Both withered and dry appear to be
The Faculties thereof are Halt and Blind,
Which daily I unto my grief do find.*

12 *Oh that the great Physician would draw nigh,
And on a poor Impotent cast an Eye !
Oh that he would my misery condole,
And speak the Word and I shall be made Whole.*

13 *Lord, there's no Pool on Earth can do me good,
But the pure Ocean of thy precious Blood.
There's nothing else can purifie and cleanse
My Wounded Soul from putrifying Sins.*

14 Therefore, O Lord, thy precious blood apply
 Unto my Soul, that healing Remedy
 Is a sweet Cordial which will me revive,
 And keep my wither'd fainting Soul alive.
 Lord now with speed this Cordial to me bring,
 And fill me up a Cup unto the brim.

*A Dialogue between Christ and
 a Young-man.*

Young-man.

- 1 I Walked have long time about to find
 Some new-found pleasure to delight my mind;
 But in my pleasure this doth me prevent,
 I in my pleasure have no true content.
- 2 When I am merry with my Jolly Boys,
 I then am checkt within, which damps my Joys;
 Likewise I take delight in sports and plays,
 In it I spend away my Nights and Days;
- 3 But afterwards my heart's fill'd with Reflection,
 Which almost has brought me into subjection.
 Oh that I could the reason of it know,
 What is the cause it should be with me so,
- 4 I would some cure soon for it then look out,
 Although I ranged all the World about.

Conscience.

5 It is thy *Conscience* which doth trouble thee,
And makes thee so dissatisfy'd to be ;
Because in merriment thou dost offend
Thy Sov'reign Lord, on whom thou should'st de-
(pend.

Young-man.

6 *Conscience* if it be so, I'll make thee Sleep,
And then my mind I shall in quiet keep ;
For if thou dost thus trouble me alway,
Then I shall never see a happy day.

Conscience.

7 If I do Sleep, I shall awake again,
And then I will put thee to greater pain ;
I'll pinch and cut and lash thee bitterly,
Until I maketh thee aloud to cry.

Young-man.

8 *Conscience* thou threath'nest me so very sore,
I hope I never shall offend thee more ;
And seeing thou profess to be my Friend,
I'll take my leave, and so we both will end.

9 This will not do with me, I am afraid,
I must look out yet for some other aid.
Oh that my ways were but so now directed,
That for the future I might be protected ;
10 And that I may some other object find,
To give content to my unsettled mind.

*The Females Legacy,
Christ.*

11 Young-man if of thy ways thou hast a sight,
And it doth seem to thee not to be right,
God's word doth show thee what thou ought to do
To cleanse thy ways by taking heed thereto.

12 And if thou dost desire more to know,
I ready am and willing thee to show;
I'll show thee objects shall give thee content,
And give thee pleasure when thy life is spent.

13 Nay, more then so I'll give a promise higher,
I'll give thee all thy heart can e'er desire,
If thou with speed wilt now close in with me.
Everlasting Treasure I will give to thee.

Young-man.

14 'Tis endless pleasure which my heart doth crave
And lasting pleasure, which I fain would have;
If thou this promise wilt make good to me,
I am resolv'd to close in now with thee.

15 I willing am to part with all my Sin,
Which as I hitherto have lived in,
My sports and pleasures and my Jolly Boys,
I count them all even but empty Toys.

Christ.

16 If thou wilt close with me, then take good heed
Thou must into my Vineyard go with speed,
And Labour there till I do for the send,
Thy Labour then I'll put unto an end.

17 *I in the Garden laboured for thee,
Then in my Vineyard labour thou for me :
I trod the Winepress, I my self alone,
Which made me in my Spirit so to moan*
18 *And of the People, there was none with me,
To work out thy Redemption-work for thee ;
It was not for my self I took this care,
I had no need of any thing to fear.*
19 *No, 'twas to keep thee from the Serpent's stings
I had been happy had'st thou never been.*

Young-man.

20 *Dear Lord, I smitten am to hear thee speak,
My heart within me now is like to break
To think that thou hast done so much for me,
And I a wretch have nothing done for thee.*
21 *Into thy Vineyard now I'll go away,
And I will labour there both Night and Day ;
But Vineyard work is hard, and I am Weak,
Lord strengthen me this work to undertake.*
*Appoint the work Lord, thou wilt have me do,
For I am yet a Stranger thereunto.*

Christ.

23 *Some of thy Work must be to plant and sow,
And other some must be to reap and mow ;
All superfluous Branches thou must lop,
Or else I shall not have a thriving crop.*

24 Do thou take care my tender plants to nourish
 For *I* love dear to see them thrive and flourish
 Thou also must plant in the choicest Soil,
 Then of thy Fruit there's none shall thee beguile

25 Likewise thou must root out the stinking weed
 That they may not over-top my pure Seeds ;
 But first thou must with thy own self begin,
 And root out all thy own in dwelling Sin.

26 *If* thou art willing they should in thee lurk
 Thou art not fit for this my Vineyard-work ;
In Snow or Hail my work must still go on ;
 Thou must not take a spell, and then be gone.

27 *In* wet and heat and thunder thou must bide,
 And not to run away whate'er betide ;
 When lofty winds does blow and rain descend,
 My work thou must keep to until the end.

Young-man.

28 *If I* must labour in the Snow and Hail,
 The pinching cold will over me prevail ;
If in the wet and heat, then *I* shall faint ;
 Likewise the thunder sorely will me daunt.

29 When rain descend, and stormy winds do blow
 Alas, how shall *I* to my labour go ;
 This task it is too hard for me, *I* fear.
 My earthen Vessel never will it bear.

30 Therefore do thou Lord undertake for me,
 That *I* thy Vineyard-work may do for thee ;
 For thou dost know that *I* am but a worm,
 And have no strength this work for to perform.

I crave the strength of thy Almighty hand,
That I before thee in this work may stand.

Christ.

31 Thou art a Worm I know, and also weak,
And I the work myself must undertake ;
When thou dost work for me in Snow or Hail,
I will cover thee with my secure vail :

32 Which vail shall cover me so very warm,
The pinching cold shall never do thee harm ;
I'll shelter thee too from the parching heat,
So that upon thy head it shall not beat.

33 I'll cause a gourd to spring up like a Rose,
Where thou shalt lye and take a sweet repose ;
But if I please to take this gourd from thee
(Like unto Jonah) do not angry be.

34 The lofty winds I holdeth in my Fist,
And I can make them blow which way I list ;
Thee I will into my pavilion bring,
And over thee will spread my saving wing.

35 When floods descend I will for thee provide,
And in the hollow of my hand thee hide,
Where evermore in safety thou shalt be,
If thou art willing still to work for me ;

36 For I will do my part as thou shalt see,
Because my work shall easy be to thee :
My Vineyard I will hedge in round about,
To keep the wild Boar of the Forrest out,

37 That so he may not break my tender Vine,
Which does begin about me for to twine ;

For

For he about the bedge doth lye and lurk,
To enter in and spoil my Vineyard-work.

38 He and all other such like rav'nous Beast,
Upon my choicest Grapes delights to Feast;
But he and they with all their strength and malice,
My Vineyard shall not hurt nor yet demolish.

39 The Valleys I will fill with mod'rate showers,
For to refresh my tender plants and Flowers,
On them I will my warming dewes distill,
And cause them to send forth their fragrant smell.

40 Upon my Flowers gentle Gales shall blow,
To take off all the dust, that they may show
Most pleasant and delightful to mine Eye,
When I about my Vineyard do pass by.

41 I often walk my Vineyard, for to see
If any of my Servants idle be,
And if my Labourers do work and toil,
I often give to them a pleasant smile :

42 But if my Servants loitering are found,
Then I on them doth give an angry frown;
It's for their good that I do serve them so,
That they no more a loitering may go.

43 Remember thou much of thy time hast spent,
Thy time now to redeem be diligent
Labour therefore with all thy force and might,
And I will give to thee what is thy right,
A Penny thou shalt have as well as they
Which bore the heat and burden of the day.

A Meditation composed into Verse, on the
25th. Chapter of Matthew.

- 1 **T**EN *Virgins* took their *Lamps* and went
their *Bridegroom* for to meet ;
But *five* of them their *Oyl* had spent ;
their *Lamps* they could not fit ;
- 2 For *five* of them were *wise* ye know,
the other *foolish* were,
Yet they for company would go,
their pains they would not spare :
- 3 And they like *fools* did nothing doubt,
but took their *Lamps* with them,
And did not for no *Oyl* look out,
until the *Bridegroom* came :
- 4 But while the *Bridegroom* tarried
a little by the way,
All those *Ten Virgins* slumbered,
and so they sleeping lay,
- 5 Until a *midnight-cry* there was,
to call them from their sleep :
Behold ! the *Bridegroom* coming is,
go forth ye him to meet.
- 6 Then all those *Virgins* did arise
their *Lamps* to fit and trim,
And the *five Virgins* that were *wise*
their *Lamps* fill'd to the brim.

- 7 The foolish *Virgins* did not so ;
no Oyl they had in store,
Therefore their *Lamps* they out did go,
never was lighted more.
- 8 The Fools then to the Wife did say,
give us now of your Oyl ;
For we must hasten soon away,
now we have heard our call.
- 9 The Wife then said unto them no,
we dare not be so bold ;
Rather unto the place now go
where it is to be sold ;
- 10 For if we give our Oyl to you,
our Vessels be so small ;
Then we shall want it to renew,
and trim our *Lamps* withal.
- 11 The foolish *Virgins* they had been
lingring so long before,
Until the *Bridegroom* entred in
and shut them out of Door.
- 12 But them that ready was before
unto the Marriage went,
Their *Bridegroom* ever to adore,
unto their hearts content.
- 13 The other *Virgins* with vain hope,
said, *Lord ! open to us,*
And if thou wilt the Door but ope,
then we will be thy Guests.
- 14 These *Virgins* unto the Door came,
as though they Oyl had got :

ut then the Lord did say to them,
verily *I know you not.*

5 But when the Son of Man shall come
with all his glorious train,
To sit upon his Father's Throne,
for ever to remain.

6 All Nations gathered shall be,
before him they shall stand,
And they shall Separated be,
by his Almighty hand.

7 And as a Shepherd doth divide
clear from the Goats the Sheep ;
Christ for his Sheep will then provide ;
he will them safely keep.

8 His Sheep shall sit at his Right-hand,
none shall them hunt away ;
The Goats shall stand at his Left-hand,
but little time to stay :

9 And then the King will say to all
that sits at his Right-hand,
Enter the Kingdom great and small ;
possess my holy Land.

10 When I was Hungry you did Feed
my pinched Body poor,
And did administer to my need
when I stood at your Door.

11 When I was Sick, and very Weak,
a Stranger poor and thin,
Then on me you did pity take,
and you did let me in.

22 When

22 When Naked was you did me Cloath :
 when Thirsty gave me Drink ;
 When others did my Person loath,
 and scarce on me did think :

23 And when I did in Prison lye,
 oppressed there with grief,
 Ye came to see my misery,
 and gave me some relief.

And then shall the Righteous say.

24 Lord when saw we thy Body so
 oppressed thus with grief,
 And when did we unto thee go,
 and gave to thee relief.

Then shall the King answer.

25 Do not inquire how or when,
 now you this thing shall see,
 If done unto my Bretheren,
 you've done it unto me.

26 Enter into my Kingdom now,
 and you shall plainly see,
 All Nations do before me bow,
 and eke rejoyce in me ;

27 For it prepared was for you,
 before the World begun,
 And with my Blood purchas'd anew,
 which from my Side did run.

- 28 The King will say unto them all,
which are at his left hand,
Depart, ye Cursed great and small,
no longer here shall stand.
- 29 Into Perdition you shall go,
which is prepar'd for you,
To weep and wail in endless wo,
depart ye cursed Crew.
- 30 When I was Hungry, you did slight
my pinched Body poor,
And with your Tongues you did me smite,
and drove me from your Door.
- 31 When I was Sick and very weak,
a Stranger poor and thin,
Then you of me a Scoff did make,
and would not take me in.
- 32 When I did bare and naked go,
you did not on me think,
When I was faint with Thirst also,
you gave to me no Drink.
- 33 And when I did in Prison lye
oppressed there with Grief,
The Prison you would not come nigh,
to give to me relief.

Then shall the Wicked say

- 34 Lord when did we thy Body see,
oppressed thus with Grief,

*And did not minister unto thee,
to give to thee Relief?*

CHRIST's Answer.

35 *To you this Parable shall be shown,
and now you shall it see,
You done it not to these my own,
you done it not to me.*

36 *And these shall go to endless wo,
for ever to remain,
The Righteous into Bliss also,
like Princes for to reign.*

YE Virgins now no longer sit
drowfing as you have been,
For when the Bridegroom's Door is shut
there is no entring in.

Ye Sleepy Virgins of this Land,
trim up your Lamps with speed,
The Midnight Cry is near at hand
therefore beware, take heed,

And do no longer Sleeping lay
but on your Watch be found,
Then in that blessed marriage day
your Joys they will abound.

The Author's Request.

1 **L**ORD give me Oyl of thy Free Grace.
my Vessel for to fill,
And help me to run out my Race,
in doing of thy will.

2 Help me to cleanse my Lamp about
from all the stinking Snuffs,
So that it may not Wiffer out
with any windy Puffs.

3 But that my Lamp it may burn clear,
to light me on the way,
That I may meet my Bridegroom Dear,
him to Adore for Aye.

4 Lord give me Talents, Two or Five,
which seemeth good to thee,
Them to Improve, then I will strive,
Lord give them unto me.

5 But if it be thy Pleasure, Lord,
to give to me but One,
And I should in the Earth it hoard,
then I shall be Undone.

6 Therefore my God, for Jesus sake,
give me a bigger Portion,
And grant I may it double make,
unto my great Promotion.

E 2.

7 Oh.

7 Oh grant I may not be like him,
 which in his Heart shall say,
 My Lord delayeth for to come,
 he will yet longer stay.

8 But that I may both Watch and Pray,
 and waiting be also,
 That when my Lord shall come, I may
 be ready for to go.

A Meditaion on Luke the 19th.

1 **O**UR blessed Lord and King is gone
 a Kingdom to receive,
 And for to purchase them a Crown
 that doth on him believe :

2 But when he will return again,
 no mortal Man can show ;
 And to inquire 'tis in vain,
 the Angels do not know.

3 The King called his Servants then,
which was in number Ten ;
The meaning of the Parable,
it is all sorts of Men.

4 He gave a Pound to ev'ry one,
as you may plainly see,
In order for to trade upon,
that none may idle be :

5 And when the King does come again
those Servants he will call,
To see where it be spent in vain,
what they should trade withal.

6 The first unto the King shall say,
thy Pound hath gained Ten ;
I willing was to trade each day,
till thou didst come agen.

7 The second also he shall say,
thy Pound hath gained Five ;
I willing was to trade alway,
that I with it may thrive.

8 You good and faithful Servants are,
the King will then reply ;
You of my Treasure takes a care,
and did not idle lye.

9 Enter therefore, into my rest,
 my glorious Throne to see,
 And you shall evermore be blest,
 to all Eternity.

10 Another came and he did say,
 Lord, here's thy Pound again,
 I did up in a Napkin lay,
 lo! here it doth remain.

11 I know thou art an austere Man;
 of thee I was afraid:
 Therefore I kept it in my hand,
 and would not with it trade.

12 Thou gatherest, but wilt not strew,
 and reap, but wilt not sow;
 And thou dost keep all in thy view,
 nothing thou wilt let go.

Then shall the King say ;

13 *If thou hast known me such an one,
 for to exact on thee,
 Thou shouldst my Money then have thrown
 into the Usury.*

14 *Thou wicked art, and sloathful too;
 thy Mouth hath Judged thee ;*

Then

Thou shalt to outward darkness go ;
appointed 'tis by me.

15 When this is done, the King will rise,
and to his Angels say ;
Bring forth all those mine Enemies,
before me now and slay.

16 The Drunkards, and False Swearers all
before me come and slay ;
They would not hearken to my call,
nor yet my Voice obey.

17 Both Lyers, Whore-mongers, and Proud,
which live in high renown ;
They for my Vengeance cry aloud,
on them to pour it down.

18 Come bring the Thief, and Covetous,
with all the wicked Race,
And all that hate my holy Laws,
slay them before my Face.

19 Come bring forth the Lascivious crew,
the Hypocrite also ;
For they together now must rewe,
and in the Lake must go.

20 The Glutton, and the Revellers,
and Sabbath-breakers too,

They

*They all must share like Levellours ;
their Mirth will end in woe.*

*21 Come forth those wicked Sinners all,
living and dying so ;
For you under my Wrath shall fall,
and into Hell must go.*

The Author's Request.

*22 Lord, lend me thy Almighty hand,
and I will trade for thee,
And grant I in the Lot may stand
with them that Saved be.*

*A Meditation on the 9th. 10th. and 11th.
Chapters of Exodus.*

- 1 **T**HE Childeren of *Israel*
must unto *Egypt* go,
And there as Strangers they must dwell;
the Lord had spoken so :
- 2 And for full four hundered Year,
as you may plainly see ;
In Bondage they afflicted were,
under *Pharoah's* cruelty :
- 3 For *Pharoah*, and his *Servants* they,
on them such Burdens laid,
Which made them to cry out and say
we greatly are dismay'd.
- 4 Their Task-masters they were so cruel,
and did them so afflict ;
They would allow them no more Fuel
wherewith to burn their Brick :
- 5 Yet you shall the full Tale return
from each particular Man ;
But you shall have no Straw to burn ;
get Straw where e'er you can :

6 And

6 And when their *Masters* threatned so,
It smote their Hearts with trouble,
Then they unto the Fields did go,
and plucked up the Stubble.

7 In order to fulfil their Tale,
full hard to work they went,
In hopes that they should then prevail
their *Masters* to content.

8 But they could not their work compleat,
as they had done before,
Then *Pharoah's Servants* did them beat,
'cause they had done no more.

9 They were with Burdens bowed down,
and they had no relief ;
And *Pharoah* that did wear the Crown,
he added to their grief :

10 Then to the Lord they made their moan,
and unto him did cry ;
So that the Lord did hear them groan
under their misery ;

11 And for his own great mercy's sake,
his People he will save ;
And for the Cov'nant he did make,
and unto *Abra'am* gave.

12 *Moses* and *Aaron*, they must show
this message to the King;
Now you must let all *Israel* go,
these tidings they did bring.

13 The Lord sent us thee to advise,
to let this People rest ;
For they to him must Sacrifice,
in the great Wilderness.

14 The King then in a rage did say,
it never shall be so ;
Who is the Lord, I should Obey,
in letting *Israel* go ?

15 The Lord, *Jehovah* is his Name,
and soon thou shalt him know,
By Signs and Wonders of great Fame,
to morrow he will show.

16 The Lord then smote them all with Blood,
throughout their Land so wide ;
They had no Water that was good,
so that for Thirst they cry'd.

17 He sent amongst them Frogs and Flys,
and Murrain on their Beast,
And all to ope their darkned Eyes,
that they from Sin might cease.

18 God

18 God sent them Lice, with Hail, and Fire,
and Pestilence also ;
But *Pharoah* yet had no desire
to let poor *Israel* go.

19 The Locusts they did vex them fore,
yet all was but in vain ;
For *Pharoah's* heart was hardned more,
and so he did remain.

20 Then God did send them one Plague more,
with great contempt and scorn,
Which made th' *Egyptians* for to roar ;
he slew all their First-born :

21 Then *Pharoah* rose up in the Night,
and thrust them from his Land ;
For he did see the Lord did fight
with his Almighty hand.

22 The wise Magicians of the Land,
they all were sore affrighted ;
Before the Lord they could not stand ;
for they were all benighted.

23 But when the King did understand,
that *Israel* was gone,
And that no more into his Land
they never would return :

24 Then

- 24 Then *Pharoah* after *Israel* went,
with all his mighty host ;
For in his heart was no content,
he after them did Post ;
- 25 And found them Camp't by the Red-Sea,
then thought they were his own ;
But *Pharoah* and his mighty host,
they soon was over-thrown.
- 26 Then to the Lord did *Israel* cry,
for they were sore afraid,
When they beheld their Enemy
coming with mighty aid :
- 27 And then they did with *Moses* chide,
and vexed him full sore ;
Would God we had in *Egypt* dy'd,
and had been seen no more.
- 28 Because their were not Graves enough
in *Egypt* for to lye ;
Therefore you now have brought us forth
i'th' Wilderness to die.
- 29 Then God did make the Sea to stand
on each side on a heap ;
And God led *Israel* by the hand,
through that great mighty deep.
- 30 Then after them *Pharoah* did Post,
even at their very Heels ;

F

Then

Then God to trouble *Pharoah's* host
took off their Chariot Wheels ;

31 So that their Chariots could not run,
nor after *Israel* go,
Until the Waters did return,
and them did over-throw.

32 Six hundred thousand great and small,
with flocks and herds also ;
Nothing of *Israel's* did fail,
but through the Sea did go ;

33 Because the Sea it was a Wall
for them on every side ;
Also the Lord the chief of all
was unto them a guide.

34 It was not so with *Pharoah's* host,
for God on them did frown ;
Therefore they all in Sea was lost,
and all their Army drown'd :

And on the Morrow they lay dead,
in heaps upon the Shore ;
Their Bodies lay unburied,
and they return'd no more.

36 To show the Power of the Lord,
in doing of this thing,
And that in all the World abroad,
the Fame thereof may ring.

37 But *Israel* out of that distress,
they tempted then the Lord,
And griev'd him in the Wilderness ;
thus they did him reward.

38 His holy Laws, and Statutes pure,
then they did not regard,
And they could scarcely them indure,
their hearts were grown so hard.

39 They murmured along the way ;
to *Moses* they reply'd,
Oh that we had not seen this day,
but had in *Egypt* dy'd ;

40 For when we were in *Egypt* fed,
and by the Flesh-pot were ;
Then we had all our fill of Bread,
of Onions had no spare :

41 But now we and our little ones,
our flocks and herds also,
For Thirst and Hunger often grones,
as we along doth go ;

42 For this light Bread our Souls do loath,
our Stomachs it doth cloy ;
This Manna that comes from above,
and feeds us every day.

43 When *Israel* did murmur thus,
the Lord strait-way did hear ;

There-

Therefore in the great WilderNESS
he led them forty year.

44 Because they had provok'd him so,
the Lord did then prophes
They should not into *Canaan* go,
that good Land to possess :

45 But all your little ones shall go,
your flocks and herds beside,
Caleb, and *Joshua* also,
the Land for to divide.

46 When into *Canaan* they were got,
and in that Land did dwell,
Then they in Wickedness were hot,
they soon to Whoredom fell :

47 Then *Jesuran* waxt fat and thick,
and at the Lord did kick ;
They had forgot when 'twas their Lot,
in *Egypt* to make brick.

A

Mary tracky her book

A Meditation on Solomon's Temple.

- 1 **T**here was a Temple in Jerusalem
Wherein the Lord Jehovah set his Name;
King Solomon the Temple he did build,
A finer Temple never was beheld.
- 2 It was a City of so great a Fame;
To Traffick thither many Nations came;
The Tribes of Israel was dwelling there,
Which was the Jews as plainly doth appear.
- 3 God with his gracious Presence blest them so,
Which made them into multitudes to grow;
Riches and Honour he to them did give,
And made them in that pleasant Land to Live.
- 4 Also his counsel he did give to them,
That they should Love, Obey, and Honour him,
And more than this, likewise he did provide;
He sent his Priests and Prophets them to guide,
- 5 And when they did of all that good partake,
They quickly did their gracious God forsake:
His Priests and Prophets they could not abide;
Them they did mock and likewise sore deride.
- 6 And soon was turned out of the right way,
The Lord they would not honour nor obey,

The Lord Jehovah they did then contemn;
They would not yield he should reign over them:

7 But made them Idol-gods, and them did serve,
And from the true and living God did sever:
The Lord their City then did over-throw,
Into Captivity he made them go:

8 And for their Infidelity and Pride,
Full Seventy Tears he made them there abide.
When they were bound, and in Captivity,
Afflicted there with grief and misery;

9 They thought upon the goodness of their Lord,
Which formerly he did to them afford:
But then said they, his goodness we did slight;
Therefore we now are cast out of his sight.

10 Our dance is turned into great vexation,
Also our Joy into a Lamentation;
Likewise the Crown is fallen from our head;
And Wo to us, that ever we Sinned:

11 For this our hearts are faint, our eyes are dim,
Because we have so high provoked him
Which should have sway'd the Scepter over us,
Then we should not have been afflicted thus.

12 Lord, show to us thy mercy speedily;
Be not for ever with us angry:
Draw not thine anger out against us, Lord!
But unto us some pitty now afford.

Return:

13 Return, O Lord, and make thy City strong,
For unto thee the City doth belong;
It is thy own, and it was proved so,
When we into Captivity did go.

14 The Lord did hearken then unto their cry,
And brought them out from their Captivity;
He from their Enemies did them remove
Because he is a God of pure Love.

15 He brought them back unto their Scituation,
And them he visited with his Salvation.
Oh that the People they would praise the Lord,
For all his wondrous works he doth afford;

16 And for his goodness he extends to them,
In shewing mercy to the Sons of men;
The Longing Soul he filled hath with good,
The Hungry Soul refresheth with his food.

17 All of his People which did suffer wrong,
And were in Iron Fetters bound full strong;
When they did seriously upon him call,
He heard their cry, and brought them out of thrall.

18 Oh that the People they would praise the Lord,
For all his wondrous works he doth afford;
And for his goodness he extends to them,
In giving Pardon to the Sons of men.

*A Meditation on Christ's Ancient
Vine-yard.*

1 **T**HE Lord of Glory had a *Vine-yard* fair,
Whereof he took a very tender care,
And he did hedge it in all round about,
Also the Stones he gathered them out.

2 He Planted it with the most choicest *Vine*,
Because it should yield him the sweetest Wine;
I'th' midst of it he built a Tower high,
For to be seen by all that passed by.

3 A Wine-press he did make therein also,
That the delicious Wine might overflow;
And when the Lord at this expense had been,
He Let it out unto some Husband-men:

4 And when the time of Fruit was almost come,
Then of the Fruit the Lord desired some;
He sent his Servants forthwith out of hand,
Unto his Husband-men for to demand

5 Some of the Fruit which did belong to him;
But the vile Husband-men abused them;
Some of his Servants they did sorely beat,
The other they did evilly intreat,

6 These

6 These wicked Husband-men they killed one,
The other they most cruelly did Stone ;
So then the Lord he sent forth Servants more
Than he had sent out at the time before :

7 But they did beat and kill them too likewise,
And did the Servants of their Lord despise :
But last of all he sent his Son to them,
Saying, they now will surely rev'rance him, (say,

8 Whom when they saw amongst themselves did
This is the Heir let's make him clear away,
And let us sieze on his Inheritance ;
For we thereby our selves shall high advance.

9 Out of their *Vine-yard* then they did him cast,
And their design they had on him at last ; (kill,
They caught and bound, and then they did him
And on him they fulfill'd their bloody Will.

10 The great Lord of the *Vine-yard* then was wrath
When they had slew his Son of Noble worth ;
Their wicked doings did him so provoke,
It made his Anger hot against them smoke :

11 And then his *Vine-yard*-wall he down did break
Which wall before for safety he did make,
And left it for the rav'nous Beasts of Prey,
Which wall is not made up unto this day.

12 The *Vine-yard*'s eaten up the walls trod down,
Which was a *Vine-yard* once of high Renown ;
And

And it is desolate unto this day,
Because the Lord did take the hedge away.

13 And then the Lord did scourge the Husbandmen
In order for to purge away their Sin ;
Their Cities he most desolate did make,
And eke their Houses utterly forsake.

14 With Famine he did vex them very sore ;
They never such a Famine felt before ;
Their little ones they swooned in the Street,
Because they had no Bread for them to Eat.

15 Their Skin which was so ruddy fair and fat,
Like to an Oven it was turned black ;
The Virgins hung their Heads down to the ground,
Because the Famine did so sore abound.

16 The sucking Infant at the Mother's breast,
Their Tongues cleav'd to their Mouths for very
While they for sustenance did seek about, (thirst ;
Their Souls did in their Bosoms pour out.

17 The delicate Women did her Children Eat
For want of Food the Famine was so great.
Young men and Virgins in the Streets did swoon'd,
Like to the Slain they lay upon the ground.

18 The Lord did fill their Cities so with anguish,
Which made the rampart of the wall to languish,
Because upon the Lord's Inheritance
They siezed had, themselves for to advance.

19 The Elders mourning sat upon the ground,
Their Loyns with Sackcloth they had girded round.
The pittiful Women sod their Children dear,
And did them Eat as plainly doth appear.

20 They were more cruel than the Osterige,
When they were cut with hunger in the siege ;
The Lord to them no pittty did afford ;
He slew the Priests and Prophets with the Sword.

21 Into Captivity then they did go,
And there the Lord did make them for to know
Their Wickedness which they to him had done,
In slaying of his dear and only Son.

22 Their famous City burned was with Fire,
According as their Sin did then require :
But yet the Lord has promised to call
Them back again, and bring them out of thrall ;

23 Because the Lord a Covenant did make,
The Sege of *Abra'am* he will not forsake ;
Then they shall it confess, and not deny
Twas they his only Son did Crucify.

A

Mary Seachy

*A Dialogue between Christ the Physician
of Value, and a Soul sensible of the
worth of his Cure.*

Christ.

1 **H**O! every one that thirsteth come to me,
And Living-waters I will give you free;
Here's Milk and Wine, also it is my Will
That you shall drink thereof and take your fill.

Soul.

2 Lord here am I a dry and thirsty one,
For draught my Flesh it cleaveth to the Bone;
My Heart is chapt, my Mouth is dried up,
Lord of thy Wine and Milk give me one sup

3 For to refresh my parched Heart so dry,
Now I am in this great Extremity:
Thou bid'st me come, but when I strive to go,
I am so weak I stagger to and fro.

4 I feeble am by reason of the Sting
Of strong Corruption and in-dwelling Sin;
It has so wounded me in every part,
Also it has infected my whole Heart.

5 It has so filled me with grief and wo,
I know not what to say; nor what to do :
I am all over Leperous with Sin,
And I a long time lived have therein.

6 This Leprosie has over-run me so ;
I am so faint I know not how to go ;
And here upon my Couch of Earth I lye
A loathsome Spectacle in my own Eye,

7 My putrified Wounds corrupt and stink;
And yet from Death I ready am to shrink;
Because I know not whither I shall go,
Either to Bliss, or to eternal Wo.

8 I weary am to live, and loath to die,
Because this Body in the Earth must lye
A little while, and raised be again,
If not to Joy, to everlasting Pain.

9 The thoughts of this when I it think upon,
It makes me send up many a sigh and groan
Unto my ever blessed great *Physician*,
To pittie me in this my sad condition.

Physician.

10 I even I can cure all thy pain ;
For I can kill, and make alive again :
I bringeth down unto the Grave, and then
Again I say, return ye Sons of Men.

11 I have Rich Balsom which can cure thy smart,
 And Pills to purge thy putrified Heart.
 I have Rich Oyl to mollifie thy Bones
 When thou dost send up to me sighs and grones.

12 I living water have to quench thy thirst,
 If thou wilt live, this water drink thou must ;
 This water to thee I will freely give,
 That thy poor thirsty *Soul* may drink and live.

13 What thô thy Flesh do wast away with pain,
 I power have to raise it up again ;
 No weakness then shall compass thee about,
 When I again shall make thee new throughout.

14 I am the great *Physician*, which can do
 All cures unto thy *Soul* and *Body* too.

Soul.

Thou great, and *Soul-Physician*, speedily
 Give me these cures before, I faint and die.

Physician.

15 These cures they are partly of my treasure,
 And I will give them to thee at my pleasure.

16 First I will give to thee a Cordial pure,
 Which of it self will make a perfect cure ;
 Drink up this Golden-cordial, rich and good ;
 'Tis a compound made of my precious Blood.

17 This

17 This Cordial it will make thee for to sweat,
And out of every Vein Corruption set ;
Thy hand of Faith unto me hold it up,
For I will give it strength to take this Cup.

18 Come take a draught, and nothing of it doubt,
Drink heartily the Cordial will hold out :
But in thy drinking take a special care,
Waste not a drop, it cost me very dear ;

19 And yet I freely give it unto thee,
So that thy Soul may live again to me :
What, though thou art corrupt in every part,
Here is glad Tidings which will cheer thy heart.

20 I am a Fountain open set, for all
Which in me trust, and on my name do call :
And in the Fountain of my Blood, thy Soul
I'll wash and bathe, until made perfect whole :

21 But when thou art relieved from thy grief,
And hast by me obtained such relief ;
See that thou willing art, and ready then
To strengthen thy poor feeble Bretheren.

Soul.

22 Yet one more heavy burden I do bear,
Which to my great *Physician* I'll declare ;
An Enemy I meet with every day,
And dreadful strokes upon me he does lay.

23 He with his darts of evil thoughts doth wound
My Soul, which makes my misery abound ;
His grand design, and purpose every way
Is, how he may my Soul and Body slay ;

24 Therefore my Soul-*Physician* try thy skill,
That on me he may never have his Will.

Physician.

25 Come, do not fear, I'll take this cause away,
By purging Potions I'll give thee each day ;
For when I do but once take thee in hand,
Thine Enemy before me cannot stand ;

26 And when my Skill I do begin to try,
This Enemy will quickly from thee fly.

Soul.

27 But I have nothing for to satisfy
My Lord, for all his precious Remedy ;
For since those miseries on me did fall,
In seeking of a cure, I have spent all.

Physician.

28 Yes, thou hast got a never dying Soul,
Whose misery I cannot but condole ;
Resign thy Soul to me I thee advise,
I'll take that as a living Sacrifice ;

29 And.

and 29 And give thy self to me and my Protection,
And that shall be to me full Satisfaction.

Soul.

30 Thy offer, Lord, I will take at thy hand,
My Soul and Body is at thy command ;
And seeing thou desirest no more gain,
I'll give it freely, take it for thy Pain.

y, 31 If I had Souls a thousand millions more,
With all the Treasure of this floating Shore,
They were too little for to give to thee,
For all thy loving kindness unto me :

32 But I, alas, can never gratify
My blest *Physician*; therefore, till I dye,
I will be speaking of his glorious Name,
And spread abroad a little of his Fame.

33 Ye Sin sick Souls which are in misery,
See that you hast to this *Physician* high,
And he will quickly ease you of your smart,
And give a Cordial to revive your hearts.

34 He heals the Dumb, the Blind, the Pally Folk,
He makes the Deaf to hear, the Lame to walk ;
He *heals* the Fever, and the Withered,
He *raiseth* up to Life those which *are Dead*.

35 He *heals* the Lepers be they ne'er so bad,
Also he *heals* the *Lunatick*, and *Mad* :

To

To them that comes unto him most in pain;
He handeth forth his Medicines amain.

36 The pooreſt Creature that is on the Earth,
Shall have of him as good a Penny worth
As any King that ever reigned here,
Although his Remedies they coſt ſo dear.

37 And all he does require at our hands,
Is for to cloſe in with his Goſpel-bands;
Which is to Love, Serve, Honour, and Obey,
And magnifie him in your Souls alway.

*The Author's Request to God that the
Graces of his holy Spirit may be in a live-
ly Exerciſe in her Soul.*

I **T**HE Graces of thy Spirit, Lord,
they are of mighty aid,
Them to thy poor weak Worm afford,
whereon I may be ſtay'd.

2 The Evidence of *Faith* I crave ;
with true *Repentance* too ;
I true *Obedience* fain would have ;
with *Charity* also.

3 The Evidence of *Patience*, Lord,
and true *Humility* ;
To me these Graces all afford,
and do not them deny.

4 *Mortification* I desire,
and *Sanctification* ;
Justification to admire,
and him that hath it done :

5 And let not *Self-denyal* fail ;
nor *Hope*, I humbly pray ;
But let these Graces all prevail,
and live in me alway.

6 These Talents free, Lord give to me,
I earnestly beseech,
That with them I may trading be ;
for they will me enrich.

7 And guide me with thy mighty hand,
that I may trade for thee ;
And grant I in the Lot may stand
with them that Saved be.

A Meditation on the Day of Judgment.

When as the final *Judgment-day* is come,
Then Sinners look out for your fatal doom;
And when the Lord descendeth with a shout,
Ye Saints, do you triumphantly look out
To meet your gracious Lord, and glorious King,
That you to him may Hallelujahs Sing;
Also lift up your heads, and do not fear;
For your Redemption is a drawing near:
The Trumpet then shall sound, the Dead shall rise,
The Saints with Joys, the Sinners with sad cries,
Weeping and wailing, loudly crying thus;
Ye Rocks and Mountains fall and cover us:
Those things they will be dreadful for to see;
Also the glorious Sun shall darkned be.
The Powers of the Heavens they shall shake,
And all the Earth most grievously shall quake.
The Heavens shall be rolled as a scroul:
Likewise, the Stars unto the Earth shall fall;
And then the World with Fire shall be burned,
And all things therein will be overturned.
And when the Judge shall sit upon his Seat,
To Execute his Judgments all compleat,
Then all the Nations gathered shall be,
And every Eye this righteous Judge shall see:

But

But he will them again all separate,
And then to cry, Lord, Lord, 'twill be too late.
He will set all the Saints on his Right-hand,
And at his Left the Reprobate shall stand :
Immediately the Sentence will be given,
That all the Saints shall enter into Heaven,
And with Salvation they shall Crowned be,
And Live with Christ to all Eternity.
The Reprobates then they will trembling stand,
Ready to be thrust from the Lord's Left-hand ;
For they shall all be Sentenced to Hell,
With damned Spirits ever for to dwell,
Where they shall evermore both weep and wail ;
But yet, alas, nothing will then prevail :
They shall be sent away too with a Curse ;
There is no Sorrow ever can be worse.

A Meditation on the 5th. of Luke.

OUR Lord and Saviour did fore-tell
the happiness of those,
That his Commandments do love well,
and with his Gospel close.

The *Poor in Spirit* God will bless ;
their Ransom Christ has paid,

And

And they his Kingdom shall possess
when they in Grave are laid :

3 Then all ye mourning *Israel*,
ye comforted shall be,
When you in Paradise shall dwell,
each one in his degree.

4 The *Meek* and *Lowly* shall Inherit
the Earth, and shall be fed ;
When proud and wicked lofty Spirits
shall want their daily Bread.

5 Those that both *Thirst* and *Hunger* do
after God's Righteousness,
They shall be Fill'd and Cloathed too,
with Heaven's Happiness.

6 Ye *Pure* in *Heart*, which God shall see
his Glory all divine ;
A glimpse of his pure Righteousness
will make thee for to shine.

7 The *Peace-makers* are Stil'd you see,
the Children of their God :
No greater Title there can be
in all the World abroad.

8 All ye that *Persecuted* are
for Christ's Righteousness sake ;
Ye need not fear, of Heaven's share
e'er long you shall partake.

Blessed be ye *Reviled* ones
whom Men do Vilifie ;
Although they make your very Bones
within the Fire to fry,

so If that it be for Jesus sake,
be glad and eke rejoyce ;
For he of you will surely make
his treasure and his choice.

11 The *Merciful* that *Mercy* show,
they Mercy shall obtain,
And Mercy they shall find also
when Christ does come again.

12 And now ye Blessed ones, I say,
rejoyce all in the Lord ;
Sing Praises to his Name alway,
for He's your great Reward.

A Meditation upon New-Years-Day,
1699.

L Ord, if I may Live one Year more,
then let me Live to thee :
let me not Live as heretofore,
in mine Iniquity :

- 2 For I have Lived hitherto,
always provoking thee,
Which hath filled my Soul with wo,
and often troubled me.
- 3 After the Flesh I would not Live
here for to see Corruption :
Neither my self I would not give
to Live in high Voluption.
- 4 I fain would Live after the Spirit,
and give to God due Praise,
Eternal Life for to Inherit,
and Live with him always.
- 5 The wicked Live in pleasure here,
and wantonness also ;
The Lord of Hosts they do not fear,
nor him desire to know.
- 6 But I would Live more Righteously,
here in this present World,
And when my end is come, that I
may not in it be hurl'd :
- 7 Also from sinful evil Thoughts
I fain would cleansed be ;
For it upon my Soul has brought
guilt in a high degree :
- 8 Therefore, good Lord, some pittty take,
or else I am undone,

And cleanse me for the Merits sake
of thy beloved Son.

2 Oh wash me in the Fountain clear,
which open stands for all :
In whom thy Spirit worketh here,
those thou art pleas'd to call.

10 Lord hear my sad complaint and moan
I often make to thee :
My Sin doth often make me groan,
a burden 'tis to me.

11 Oh let not Sin in me prevail,
for I am heavy-lade,
Lest that the Spirit it should fail,
and Soul which thou hast made.

More Meditations Composed into a Dialogue between the Holy-Spirit, and a dejected Soul.

Holy-Spirit.

1 **P**Oor drooping *Soul*, why dost thou lye
oppressed thus with grief ?
There was a Saviour once did die,
to give to thee Relief.

H

Soul

Soul.

2 But my Corruptions often do
my tim'rous Soul affright ;
My ghostly Enemies also,
lay on with force and might :

3 To wound my tired Soul, so weak,
they do their best endeavour,
And fain would me a Prisoner make
in their black gulph for ever.

4 Is there any relief for me,
that so surrounded am ?
Oh, that I but a place could see,
to hide my self from them !

Holy-Spirit.

5 There is a Rock of Age and Might,
a great and lofty King,
With thy great Enemies can fight,
and kill thy in-born Sin.

Soul.

6 May such a worthless Soul as I
find Favour with this King,
That so doth grieve continually,
and load me with my Sin.

Holy-

Holy-Spirit.

7 Come, rouse thy dull and sluggish Soul,
filled with fear and doubt ;
Make haste I say, do not delay,
Christ holds his Scepter out.

Soul.

8 Ah ! blessed *Spirit*, is it so ?
then I to him will go,
And beg the Pardon of my Sin,
and at his Feet lye low :

9 And then I will hold out my hand,
if Christ will take me up,
And make me on my Feet to stand,
and fill my Soul with Hope.

10 Now, with a holy boldness, I
thy Scepter, Lord, do crave :
O give it to me speedily,
for I it fain would have.

A Dialogue between Death, and a stout carnal Secure Sinner.

Death.

1 **C**Omethou stout Sinner, prepare to go with me
For I am come in hast to Summons thee
Before the great Tribunal to appear,
And there thy final Judgement thou shalt hear.

Sinner.

2 Hold ! stay, I know not what thou art, nor who ;
Therefore in plain I will not with thee go ;
For I have other business in the way ;
Therefore to talk with thee I cannot stay.

3 But yet I do demand of thee thy name,
And what thou art, also from whence thou came ?

Death.

4 If thou desirest for to know my name ;
And what I am also, from whence I came ;
I do declare to thee, my name is *Death*,
And now am come for to demand thy breath.

5 I am a messenger, God sent me forth
To warn all Sinners to escape his wrath;
And I am come to do his will and pleasure;
Therefore I will no long wait thy leisure.

Sinner.

6 *Death* thou mistakes, I now am stout and strong,
Get thee to Age thou must not nature wrong;
For I am Young, and Brisk, and in my Prime,
And have not lived yet out half my time,

Death.

7 Do not thou boast of thy great strength and Youth,
For I do now tell thee the very truth,
I'll give thee such a stroak shall make thee reel,
And thou this day shalt my strong lashes feel,
I Strength and Power have to conquer all
Which on the Earth have lived since the fall.

Sinner.

8 Oh *Death*! do not so cruel be to Day;
To take from me my precious life away!
Oh Spare me yet a little time, for why
I am not yet prepared now to die,

Death.

9 Then blame thyself, but lay no blame to me,
Have I not warning often gave to thee?
Even the Head-ach, Heart-ach, and the Gout,
Because thou shouldst in time for me look out:

10 And make thy Calling and Election sure,
While oftentimes I passed by thy door,
But now it is too late, here is my Dart,
This very night shall pierce thee to the heart.

11 Delay no time, for go with me thou must,
Now I am come to turn thee into dust,
Thy date is out, thy Glass is near out run,
Unto thy Center therefore, now return.

Sinner.

12 What is my date quite out, my Glass near run?
Then who is me that ever it begun!
Indeed I find my Breath is almost spent,
And tis to late for me now to Repent

13 Of any of my Sins I have committed,
For I of them shall never be acquitted:
I feel in Head, and Heart, and every Vein
Horror, and Grief, and sore tormenting Pain;
My trembling Soul is taking of her flight:
Alas, my Day is turned into Night!

Spectator

The Soul is Fled, the Body's turn'd to Clay,
And Death has done his Work and Gone his way.

A Dialogue between Death, and a Soul
which fears not Death ; but desires to
be dissolved, and to be with Christ.

Soul.

1 **H**Ark ! who is this that knocketh at my door ?
If it be *Death*, whom I have waited for :
Then why dost thou not unto me draw near ?
For I of thee do not much stand in fear.

2 I fear thee not, thou canst do me no wrong,
Thou wilt but send me from the Earth, along
Unto my Home, where I desire to be :
Come *Death*, and do thy Office unto me ?

3 For I have longed for my Dissolution :
Therefore draw near, and do the Execution :
Compleat thy Work I pray thee, speedily,
And do not keep me long in misery !

Death.

(fear me,
4 Come, weary Soul, which say'st thou dost not
Is not my ghastly looks enough to scare thee,
Which

The Females Legacy,

Which makes all Flesh Earth to shake and quiver
When as I strike my dart into their Liver.

5 Hast thou got Faith enough to bear thee up
To taste of *Death*, it is a bitter Cup ;
Or hast thou some Vain-hope to comfort thee ?
If so, then I the same shall quickly see.

6 My Sting, which is thy Sin original,
Shall cut thee off when that on thee doth fall :
Therefore be careful now, and stand thy ground,
Or else my Sting may give a deadly wound.

Soul.

7 This cannot be, since Christ my glorious King
Has said to thee, Oh *Death* ! where is thy Sting ?
And to the *Grave*, where is thy Victory ?
Thy Sting, nor *Grave*, shall have no power on me.

8 I tell thee *Death*, when thou hast done thy worst,
Thou canst but lay my Body in the Dust
Until the glorious Resurrection-day,
When Imperfection shall be done away.

9 My God and King this Body then will raise,
And I shall Sing his Everlasting Praise :
His *Grace* and Love will then extended be :
But not for any good there is in me :

10 But for the Merit of his only Son,
The mighty God this good for me hath done.

Death.

Death.

What, shall I strike the stroke, and go my way?

Soul.

Strike now with speed, and do not thou delay?

Spectator.

The Soul is Fled, the Body's turn'd to Dust,
Until the Resurrection of the Just.

*A Dialogue between Christ the mighty
King, and a Believer.*

Believer.

1 MY Lord thou art a lofty King 'tisknown,
Thou rul'st in Heav'n & Earth, and there is
Which can the Scepter take out of thy hand, (none
Thou mak'st all People bow at thy command.

2 Thou art the King of Kings, a King Peculiar;
Thou art the Lord of Lords, and Princes Ruler;

Thou

Thou settest up, again thou pullest down
 Great Monarchies, which are of high Renown,
 3 My Sov'reign Lord some things I fain would know,
 If that it be thy pleasure me to show.

King.

4 Speak forth thy mind, poor dust and clay, to me;
 For liberty I freely give to thee :
 With Men that are but dust, I do delight
 To talk with them, if humble in my sight.

Believer,

5 Thou art a King, most plain it doth appear
 By thy great Works, and providential care :
 But oh, how little does stout Sinners fear,
 When of thy mighty Wonders they do hear ?

6 But that which makes me to admire more,
 Thou being such a King, becam'st so Poor ;
 For in the Holy-Scripture we do read,
 Thou had'st not whereon for to lay thy head.

King.

7 Altho I am a Prince of high Renown,
 I did not come to Lodge on Beds of down ;
 Nor yet with Dainties up my self to fill ;
 But I did come to do my Father's Will,

8 It was my Father's Will to lay on me
Those miseries which did belong to thee ;
I at his hand imbrac'd it willingly,
That thy poor Soul may live Eternally.

Believer.

9 Lord shall thy Worm again once more presume
To speak unto thy Majesty supream :
Another thing I also call to mind,
Thy two Disciples thou didst send, to find

10 An Ass and Colt which was together ty'd,
Whereon thy glorious Majesty must Ride
Into the City of *Jerusalem*,
Thy kingly Office there for to proclaim.

11 Was that a Beast for such a glorious King
To set upon ? I marvel at this thing.

King.

12 The Beast I sat upon pleased me well ;
I then that place of Scripture did fulfil
Isaiah's Prophecy must come to pass,
Great *Sion's* King must sit upon an Ass.

13 Lowly and Meek this Scripture I fulfil,
Altho the Cattel on a thousand Hills
Were all my Father's, yet I would have none
But my poor Asses Colt to ride upon.

Believer.

14 Lord, may I speak again, and not offend,
And shall thy blessed Ear to me attend ?

King.

15 Speak on thy mind to me, and nothing fear ;
For I am ready still to lend an Ear.

Believer.

16 When that great *Cesar*, which was called *King*,
Did give command his Tribute to bring in ;
Lord, why didst thou abase thy self so low
As to bid one of thy Disciples, go

17 Unto a Fish to take a piece of Coin,
When all the Treasure of the Earth was thine ?

King.

18 'Twas for my Elect's sake I stoop't so low,
When my Disciple I did bid to go
Unto the Fish to take a piece of Coin,
Also to show a Miracle divine.

19 And that my *Peter* should confirmed be,
When such a Miracle was wrought by me :
I gave to *Cesar* that which was his Right ;
Do thou do so 'tis pleasing in my sight.

Believer

Believer.

20 Lord, suffer me thy dust and ashes poor
To ask of thee but this one question more :
What was the cause, Lord, that thou thought'st it
To wash & cleanse thy own Disciple's Feet, (meet
21 When they should have attended all on thee,
As other Princes they attended be ?

King.

22 Such washings thou must daily of me crave;
For them I wash I purpose for to Save ;
But if thou wilt not wash and cleansed be,
Assure thy self thou hast no part in me.

Believer.

23 Such washings Lord, do not to me deny ;
Such washings Lord, let me have speedily.

King.

24 If thou by Faith such washings of me crave,
Such washings of me thou shalt surely have ;
And what thou dost desire more to know,
My Holy Scripture will unto thee show ;
Go search them daily, there thou may'st it see,
That they are they which testify of me.

25 There thou may'st hear of my Humiliation,
Also again of my great Exaltation ;
Which shows my kingly Office unto all,
Likewise my Priestly, and Prophetical.

26 A good Example I have been to thee ;
Therefore take heed, and do thou learn by me :
I was a Pattern of Humility.

27 As for stout Sinners which of my wonders hear,
And do not of me greatly stand in fear ;

I

The

The time will come when all such fearless ones
Shall filled be with fearful Sighs and Groans.

28 Come, do not thou so curiously inquire ;
But have a care, do not too high aspire
Into the Myst'ries of my sacred Will,
Least thou thy Palsy-brain dost over-fill :

29 But see thou Justice do, and Mercy love,
And walk thou humbly with thy God above ;
Then thou shalt have the benefit of all
My Sufferings which on me hear did fall.

Believer.

30 My Sov'reign Lord, I am a Sinner vild,
And my presumptuous Heart has me beguil'd :
I spoken have, but I will not proceed ;
Lord Pardon me this my presumptuous deed.
My Hand upon my Mouth, I now will lay ;
My Mouth into the Dust, no more to say ;
Yet still an Int'rest Lord, I crave in thee,
And into Judgment enter not with me.

*The Autho'r's Belief concerning the dealings
of God to wards the Sons and Daughters
of Men, in order to the Compleating
their Salvation.*

A Soul cannot Eternal Life Inherit,
Unless the Father, Son, and Holy-Spirit,
Do work together in a near Relation,
In order to complet poor Man's Salvation :

The

The Father gives unto his Son the Soul ;
 There's nothing can his boundless Love controul ;
 The Son e'er he'll impart with it again
 Would give his Body freely to be Slain.
 The Holy-Spirit worketh too also,
 Teaching each Soul God's blessed Will to know.
 Thus God for our good doth freely do,
 Yet for the same he will be sought unto.
 God's chiefeft end in making of Mankind,
 Was to fulfil the pleasure of his mind ;
 And he by all will Glorified be,
 Whether Sav'd, or Lost, to all Eternity :
 And seeing God his Pleasure will fulfil,
 Then what is now become of Man's Free-will ?
 Surely, Free-will was lost in *Adam's* Fall ;
 And now to good, Man's Will is very small :
 But God out of his matchless Love, and Treasure,
 Makes Man to will and do of his good Pleasure.

A Spiritual Meditation upon a Bee.

- 1 **M**Y Soul like to a little painful Bee (flee,
 To build her Combs in Jesus Christ doth
 And if she willing is to live and thrive,
 Then she must haste, and get into her *Hive* :
- 2 Because her *Hive* is in a Garden fair,
 Wherein she gather may, and never spare,
 Of Blossoms sweet, and Flowers fragrant ;
 There is enough to give her full content.

3 My *Bee* with *Honey* there may fill her *Combs*,
 To keep her in the windy Winter-storms :
 Because in Winter forth she cannot go,
 By reason of the pinching Frost and Snow :

4 But when the Summer-season is come in,
 My little painful *Bee* is on the Wing ;
 Abroad she Flies then with a joyful mind,
 To work on each sweet Blossom she can find.

5 Over the sweetest Flower she will hover,
 And there she will her painfulness discover ;
 And when she's Load, she to her *Hive* will hie,
 To Treasure up her Lading Joyfully,

6 To fill her *Combs* against the time of need,
 That she upon her *Honey* then may feed ;
 But if my *Bee* a Shower should espy,
 Into her *Hive* away then she must hie ;

7 For if that she doth long the time delay,
 The Rain may drive my *Bee* out of her way ;
 But while my painful *Bee*, she is at work,
 The *Hornet* and the *Whasp* for her doth lurk,

8 To catch my *Bee*, her *Honey* for to take,
 And then of my poor *Bee* a prey to make :
 But if my *Bee* she should become a drone,
 My *Bee* will quickly then be left alone.

9 Out of the *Hive* forthwith they will her beat,
 Because their *Honey* she no more shall Eat ;
 And of her Life they soon will her bereave,
 Because with them she shall no more receive ;
 10 For while they laboured to fill each *Comb*,
 She lost her Sting, and so became a drone :

There

Therefore, my Soul, do not to sloath incline ;
 But Labour now, the precious time is thine ;
 11 For if thou should'st be sluggish, and delay,
 Then wo will be to thee another day :
 Labour therefore, to get in Christ, thy *Hive* ;
 There's *Honey* store, which will keep thee alive :
 12 And be not thou like to the idle drones,
 Which lye and languish in their empty *Combs* ;
 Take care in building, 'tis a curious Art,
 In building *Combs*, each *Bee* to have his part ;
 13 And do not build thy *Combs* confusedly,
 So at the last there is no room for thee ;
 If thou dost build with Hay, *Wood*, or with *Stubble*,
 It will bring thee into confused trouble :
 But unto higher things thou must aspire ;
 For that is Fuel fit but for the Fire.

The Author's Request.

THE Stock of Honey now for which I trade,
 Oh that it may unto me so be made,
 Like to the increase of the Widdow's Oyl,
 Which in the Widdow's Vessel ne'er did fail
 Until that she in full her debts had paid,
 As it is in the Holy-Scripture said.

*A Meditation Composed into an Hymn of
 Mortality.*

1 MAn's Life it like a Shaddow is
 that soon away doth fly ;

That we may know assuredly,
all Flesh is born to die.

2 We are compared to the Grass,
our Substance is so brittle ;
Or like the running of a Race ;
or like a Weaver's Shuttle :

3 And as a Taper that is lighted,
full soon doth waste away ;
Or like a Traveller benighted,
who can no longer stay.

4 Our mould'ring Bodies well they may
be termed to a Flower,
Which in the *Morning's* fresh and gay,
and cropt within an Hour

5 Oh, thou poor weak and feeble *Man*,
why dost thou lofty look ?
Thy Life is like a measur'd span,
or bubble in the Brook.

6 Therefore let all, both great and small,
prepare for Death, I say ;
Before into the silent Pit
it Summons you away.

7 When Death shall strike the Fatal blow,
who can him then with-stand ?
No pitty he did ever show,
either by Sea or Land.

8 You must comply, as well as I,
when Death his S the does whet,
To mow you down unto the ground,
wherein you must be shut.

Word by way of Caution to the Female-Sex.

- YE Female-Sex, Do you believe,
 when first the World began,
 That God immortal Souls did give
 to you, as well as Man?
- 2 Do you believe that God did make
 both Sex upright to stand?
- Do you believe that both did break
 God's great and strict command?
- 3 If so, then how can we expect
 favour with God to find,
 If that we do his Word reject,
 and cast it out of mind?
- 4 Do you imagine to escape,
 or that you shall go clear,
 And that before God's Judgment-seat
 you never shall appear?
- 5 If so, then after Godliness
 you need not make such haste;
 And as for seeking Holiness,
 let that alone till last:
- 6 But oh, do not your selves decieve,
 Satan to gratify,
 Least that you do your Souls bereave
 of blest Felicity.
- 7 Virgins and Wives, I write these Lines to you
 In Christian-love, and so Farewell, Adieu.
Your Soul's Well-wisher,
 Amey Hayward.

*A Dialogue between the Word of God, and
Careless-Women, Isa. 32. 9.*

Word.

(ease,

1 **R**ise up, ye *Careless-women* which doth sit at
Before the World too much upon you sieze :
Ye careless Daughters, it is now high time
To Labour after things which are divine ;
2 Because Death follows you even at the heel,
And will e'er long make you his lashes feel :

Careless-women.

3 But we are Young, and Brisk, and in our Prime,
And we perhaps may live a longer time,
Some of the World's Happiness for to have,
Before we do go down into the Grave :

4 Besides we have great Families withal,
Which on us for our dilligence doth call :
Our Husbands, and our Children we must tend,
Or else we shall not be to them a Friend.

5 We have also, Houses to wash and cleanse,
In order to accommodate our Friends ;
And we have but a little time to spare,
We of our business take so great a care.

Word.

6 Alas, such things will be to you no stay ;
Nor do you good in the great Judgment-day.
Ye *Careless-women*, think it not enough,
In cleansing of your House, and Household-stuff ;

7 And

7 And keep your Soul both stinking, and unclean ;
Defil'd with Spiritual-sloath, 'tis that I mean :
and You see that some doth out work you apace,
In labouring for God's true saving Grace ;

8 While you trim up yourselves, and Houses gay,
And think that you are going *Sion's* way :
I find gross Ignorance has you beset,
Which makes you thus the best things to forget.

Careless women.

9 But we are them which ~~are~~ the weaker Sex,
And if our duty we sometimes neglect,
I, We hope the Lord will pardon us for it,
And at the last our Sin also acquit :

10 Likewise we Breed, and many Children bear;
Which makes us nothing doubt of Heaven's share ;
We hope of it we shall not be bereaved ;
St. Paul doth say, thereby we shall be Saved.

Word.

11 This will you not excuse another Day ;
Does not the Scripture to you plainly say,
A Woman she was in the first Transgression,
And so brought gailt upon the whole Creation ?

12 The Women which St. Paul doth mention there,
They be the Women which does persevere
In Faith, and Charity, with Holiness,
These be the Women Heaven shall possess :

13 And not all Women which doth Children bear ;
For then a wicked number would go there.

Careless-women.

(Murry,

14 St. Paul doth say, Young-women they must
And to this Rule we must not walk contrary ;

And

And we must guide the House, and Children bear :
Therefore our case is good, we nothing fear.

Words.

15 Peruse that Scripture, and there you may see,
St. Paul doth set you forth in each degree :

And that you may no longer Idle be,
He therefore gives to you that Liberty.

16 Ye Careless-women, now be Labouring,
That you may Honour to the Gospel bring ;
And if you will but bow, and bend your mind,
The Myst'ries of the Gospel you shall find :

17 And that will make you more to shun all Vice,
And long to be made Heirs of Paradise.

The great Jehovah doth a Talent give
To every Man and Woman that doth Live :
But if this Talent any does abuse,
Then at the last, God will them not excuse.

*A Meditation on the World's Decentfulness,
and the Vanity of Man's craving Heart.*



THE Heart of Man it is Triangle :
the World is round you see :

Mary Decker her book

A Divine Poem.

Therefore the *Heart* with all the *World*
will not contented be :

2 For take the *World*, then if you can,
and put in the *Triangle*,

I mean, into the *Heart* of Man,
and yet he still will wrangle.

3 See here's a *Globe*, the *World's* a *Ball*,
in this *Triangle* p t,

And still the *Heart* for more will call,
it wants a filling up.

4 Then since the *World* unto thy *Heart*
can give no true content,

Why dost thou grieve when she does part,
and after her Lament?

5 Tush, let her go, she is a cheat
unto the *Heart* of Man ;

Although she seemeth to be sweet,
disprove it if you can.

6 She'll sing to thee sweet Lulla-by,
whilst that thou dost her keep :

But when she takes her wings to fly,
will trouble on thee heap :

7 Then put no Confidence in her ;
for she is but a Thief :

She'll rob thee of true comforts here,
and leave thee full of grief.

8 To day she charms thee with her Smiles,
and Frowns on thee to morrow :

She with her wiles, thy *Heart* beguiles,
and pierces it with sorrow.

The Females Legacy,

Trust not in Smiles; nor fear her Frowns;
but trust in God alone:
Fear him in whom true Joys abounds,
for the World yieldeth none.
10 My Brethren dear, do you take care,
when you look in this Book,
And pray the World may not insnare
you with her Bait and Hook.

There is a little Book sent forth,
which is not all my own:
Some others added unto it,
which Book I do not own.

Although 'tis Publisht in my Name,
and sent unto your View:
But the Addition to the same,
I little of it knew.

Robert Willson

this Book. June 4
27.1.124

FINIS.

Witness my hand &c.
Anno Domini

